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In This Issue: The Supervision of Masonic Education

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TWO VIEWS On another page is printed a communication from a reader in Gardner, Massachusetts which was prompted by an article in the March CRAFTSMAN entitled "I Go to Lodge." In the letter is evidence of the zeal and enthusiasm of a comparatively new made member of the Craft. A fine thing; to be commended; and it is earnestly to be hoped indefinitely maintained in the future.

No one can find fault with the fraternal spirit of Freemasonry when it is properly exemplified, but the tempering of time and the fruits of experience sometimes very radically change outlook and doubtless the writer of the original article had reasons for his cynicism, not to say discouragement.

It is largely true that we get out of the Masonic life rewards commensurate with what we put into it. Great expectations are not always realized; disappointments are inevitable. In the broader aspect the man with many years of Craft experience who has earnestly striven after Light is more apt to judge wisely than the amateur and yet it is not well to allow a jaundiced view to prejudice youthful zeal, but well to have all the facts and get a fair appraisal. For which reason we are glad to print the letter of the brother in Gardner as one man's opinion.

PLEA Most opinion is but a reflex or point of view based upon the social standing of its sponsor. The capitalist or man of money and established position looks at financial matters from an attitude or altitude entirely different to that of the worker for wages; the lawyer legalistically, the economist from a material angle, the religious and social worker from the theoretical position of faith in moral and spiritual values, and so on.

The need for tolerance and fair consideration is paramount, if all the angles in the jigsaw puzzle of public opinion are to be reconciled and fitted into some semblance of a cohesive plan.

Haughty men and humble are the fruit of two modes of living, and there can be little doubt as to which is the more desirable. In the present world scene we witness one Adolph Hitler demanding—and getting—absolutely dominion and power over the lives of all the people of Germany: rich man, poor man, beggar man, thief, doctor, lawyer, soldier, chief. He of the arrogant manner and strident speech sets himself up as the great, infallible leader; *sans peur et sans reproche*. Then there was the lowly man of Galilee, of Jerusalem and Golgotha. He started something which has developed into a world movement having repercussions and a leavening and beneficent influence on men's lives far from

Palestine. It is reasonable to suppose that the sphere of His influence and teachings will extend further, grow stronger and last long after Hitler has been forgotten. He was a humble man—and lonely, too.

Opinion is a fickle jade—a fragile thing. Like the prostitute she lures with seductive guile in her gilded trappings. Today we set up an individual as a national hero into a niche impossible to fill. Tomorrow, finding a flaw, we dethrone him. Yet he is still the same man.

How pleased and puffed up the puppet who seeks praise and flattery for his acts. How proudly he preens himself. How insufferably self-conscious become his public demeanour. By self-mesmerism he is persuaded that he is really a very superior person, but underneath it all—as sooner or later he is made to realize—are feet of clay.

So the man who would be wise will walk with circumspection, meek in his understanding, proud only in the knowledge that he has been a brother to his fellow men and lived as Masons should—in humble human brotherhood.

WORDS A criticism which may fairly be leveled at our much-discussed and highly treasured freedom of speech and press is the amount of superficiality contained within it.

This is not to say that much that is valuable and highly constructive does not appear in print or broadcast, but no dispassionate observer can contemplate conscientiously and with equanimity the outpouring of overdramatized reporting of daily events without being made aware of shortcomings.

The fact that certain successes have been attained in military action should not, for instance, persuade us to be swept off our feet by huge headlines with exaggerated tendencies of emphasis. Incidents like the recent naval successes in the South Pacific should be reported in their relation to the whole strategy; not made the occasion for bellringing and exuberant whoop-de-do out of all proportion to their relative proportions.

To proceed on the thesis that we are outproducing the Axis in war equipment, however commendable in reality, should not necessarily be the cause of arrogant boasting. The stuff is no good till it gets into active service. Besides, it helps and aids our enemies.

The weakness of our news reporting as we see it lies in over-dramatization. American readers have been fed headlines too generously, headlines often written by writers more familiar with the space content of a column head than the true implications of the news itself. There is much mental indigestion from too high seasoning.

The newsman will say, "But it sells papers," and doubtless it does. But whether it is better to follow such practises at sacrifice of truth and accuracy and a sound appraisal of the day's events is questionable.

To proclaim in screaming headlines such and such

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call Hancock 6451.

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Alfred Hampden Moorhouse, Editor and Publisher.

a "victory" only to have to deny it in part later in the day is not good for national morale or nerves. Better the safer and saner methods of a detached, objectively written and truthful story which may be relied upon.

There is a certain volatility in American life which effervescent looks like the real thing but which after it has subsided leaves rather a tasteless residue. From this exuberant element springs much elation which in its inevitable reaction has a debilitating effect on the personal and public morale which it serves to shape. It gives countless opportunities to the rumor monger to spread his wares, and causes contradiction among friends. In many ways it is injurious.

A truly free press or free speech will serve best if guided by events in just and fair appraisal, and their approximation to the entire issue. It cannot by inflammatory and sensational methods lay claim to building a well ordered society.

BETWEEN OURSELVES Robert Louis Stevenson used to say that he liked to think of his books as circular letters written to his friends.

That is how we like to think of THE CRAFTSMAN. Is it too fanciful to suppose that those thousands of individuals who read it, whose faces we have never seen and whose tones of voice we shall never know are to be accounted as friends? Fraternity presupposes a considerable degree of sympathy. It does not mean that the two parties to it hold the same views, but it does mean that each wants to know as much as possible about the other, to understand his ideas, even if he does not always share them, to be initiated into the secret of his tastes and admirations. Friendship implies intellectual intercourse. Each side wants to know what the other has to tell, and to give back his story in return. And if someone says that the writer does all the giving and the reader all the receiving, we should reply: No; if the latter gives us his attention, his good wishes, his friendly acquiescence or dissent as the case may be, that will come back to us, sooner or later, however indirectly, through thoughts expressed, though not to us, and in behaviour, though not in our sight.

The analogy must not be pressed too closely, since this journal is trying to describe various characteristics of the fraternity to which we belong. Just as we want to know more about others with whom it will be increasingly necessary to co-operate, so we assume that others want to know more about us, since understanding is the only basis of true co-operation. And perhaps all the more now at this precise moment in history when, resisting an enemy, it is obvious that there is something to which we attach the utmost value, so much indeed that we are prepared to go to any lengths in defending it—something that in one sense is peculiarly our own, shaped in the course of centuries by our history and character, but that in another sense belongs to all the world, or at least to as much of the world as has an open mind in the realm of ideas and human needs.

That which we value comes to us by inheritance and experience, but is subject always to the law of growth. It is enshrined in our Freemasonry, in the laws which govern the rights of individuals and proceedings in

court, in the prerogatives of the press, in our far from perfect but progressive system of education, in the social services—also evolutionary in their character; and it manifests itself in political, social, scientific, literary, artistic and recreative activities which demand freedom as the condition of their being.

PUBLICITY ". . . not a single national publication devoted to the spread of its ideals when thousands of Freemasons are hungering for a chance to read something about Freemasonry and what it is doing in the world today. We lack publicity. We have frowned on publications issued by individuals as a commercial proposition and we have failed to supply the need by establishing periodicals to take their place."

The words above quoted are not ours. They are lifted from Ray Denslow's talk before the Grand Masters' Conference in February. They constitute part of an indictment against Craft Freemasonry, for in a desire to detach itself from any possible connection or taint however remote of commercialism some Grand Lodges have leaned over backward to discourage a useful Masonic press.

It is obvious these days to even the dullest that knowledge is an essential to progress. The days when the "deep secrets of Freemasonry" are to be buried in obscurity or in the volumes of Proceedings accumulating dust on library shelves are past. Light, the desideratum, cannot be indefinitely blacked out by any reactionary element itself wearing blinders. Fact is that people generally know the main purposes of Freemasonry and, given a chance to form intelligent opinion will support it better than they now do if they are properly and reliably informed. Freemasonry has nothing to hide. Propagandizing efforts of others have been proved most effective. The power of the press transcends almost any other instrumentality for the acquisition of knowledge. Why not then give the decent journal seeking to serve the Craft such support as may make it independent of the commercial elements which now alone enable it to issue, thereby showing not only vision but initiative and good understanding.

There is no doubt that today the cause of Freemasonry suffers from a misconception of its functions, and light, in the form of an accurate and truthful presentation through a Masonic press of its purposes, plans and projects would immeasurably serve to dissolve that misconception.

HOMILY That the need for a revised view of things is rapidly approaching if it is not already here is apparent even to the casual. Daily we read of the restrictions of activities, of increasing costs of essentials, new tax impositions, and in a variety of ways are made to see that the economic barometer is wildly gyrating.

That the situation calls for emergent measures is apparent. That these measures are frequently annoying and equally evident. The men responsible for them are the administrative heads of government departments deriving their powers and authority from the duly elected legislators who make the laws and are doing their duty.

That "patience is a virtue" is a trite phrase. Unusual events are the order of the day. Unusual methods are needed to meet them. In the course of change experiment is necessary. All experiment is not successful. Often a process needs revamping in new form from time to time. No human plan can meet perfectly all contingencies. So in the state of flux such as now exists such smaller matters as personal inconveniences must be relegated to their proper place—not made mountainous by individual indignation.

Let no man be deceived. The present world cataclysm is something the like of which has never before happened. In the scale of natural law, however, it is but incidental—a mere phase of human history. While we have it with us day after day, with gloomy news on every hand, we are too apt to exaggerate our own small share in it out of all proportion. A hundred years hence those then living will doubtless ponder on why the horror was permitted and on our shortcomings, because it was of man's own doing. They will be highly critical of the present. But they will have a different perspective. It is always easier to gauge events afterward.

NOW is our concern. The demand is for faith and strength in large and small contributory things. We have helped to build a nation, with freedom and tolerance in its base, "with liberty and justice for all," and been measurably successful. To see the work of past centuries destroyed is not pleasing prospect. To restore it is the concern of all—unreservedly.

High qualities of courage will preserve to the race its rightful position—and the right to high position will depend upon the observance of something more than any mere materialistic philosophy—however alluring that may be. Universal selfishness caused the war. Individual selfishness now may lose it.

The Masonic fraternity is an organization still comparatively adolescent in its full understanding of the spiritual values contained within it. These values to which it holds or from which it strays are of the essence of the new world in process of making. To the measure of its merit will be accorded the meed of its reward—in exact proportion. It is to be devoutly hoped the Craft will be worthy of the trust confidently reposed in it by millions.

RITE There has always been a certain amount of glamour attaching to the mystic symbols 33°. They have represented to those in the know the ultima thule as it were of the degree system under which the Craft functions or is graded.

That all above the third are not in the strictest interpretation of the term "Masonic" has made no difference, for those illustrious individuals comprising the Supreme Council of the Ancient Accepted Scottish Rite are without doubt of the elite of the Craft, men distinguished above their fellows for qualities of sterling character, ability and assiduity in its behalf. Most if not all 33d's have labored long, intelligently and whole heartedly for the "good of the order." Deservedly then they are distinguished above and beyond their fellows.

The high honor, which comes to comparatively few, however, has not in every instance been deserved, nor

in the light of subsequent events justified. Further, and this is a subject touched upon in the address of Melvin Johnson at Washington recently, the honor, it is suspected, has sometimes been granted from ulterior motives, with a desire to influence Masonic opinion.

It required courage for the Most Puissant Sovereign Grand Commander of the Northern Masonic Jurisdiction to express the sentiments he did. He himself holds the power of appointment; but having laid the charge, others who like ourselves might have been restrained from comment can now with impunity corroborate the suspicion that honors and awards are sometimes granted or withheld arbitrarily.

It is well known that symbolic Freemasonry proper comprises that element embraced within the so-called first three degrees, yeleaf the "Blue Lodge," and that all other allied organizations composed of Freemasons and so styled exist by favor of Grand Lodge which is the governing body of the three degrees and whose laws and edicts control absolutely. In fact Brother Johnson, himself a past grand master, while holding the highest position in Scottish Rite Masonry has himself said on more than one occasion that he is subject to the Grand Master's orders in all his Masonic acts. In other words he recognizes the sovereignty and control of the Grand Master and Grand Lodge.

It was doubtless painful to him to have to say that favors or honors were being misused. It called for rare courage. Yet he did the Craft a distinct service in doing so, for thereby he has announced the danger inherent in the power of any individual not officially or legally entitled to do so of seeking improperly to influence purely Masonic opinion.

It is always well for the great body of Freemasonry comprising those men who have been made Entered Apprentice, Fellowcraft and raised to the Sublime Degree of a Master Mason to know that the Lodge to which he belongs is subject only to the authority of Grand Lodge, that Grand Lodge is supreme and that he is indeed "first among his equals and a Mason."

TRENDS No man is to be criticized if in his thinking he associates future events with socialism in one form or another for it is evident in the present changing complex of economic and socialistic relationships the fringes of a completely new formula are visible in which that much misunderstood word seems to be involved.

It is unfortunate that in the mixup of metaphors symbolising human relationships there has been no word better than "Socialism" sufficiently appropriate or descriptive of an altering status to characterize it, for to that word has been ascribed by many and powerful enemies all the iniquities of Hades and none of the virtues of Utopia.

There must seem to the thinking person to be some malignant motive for the ascription and reactionary impulse and its sponsor will be blamed for that. In the changed status to be proclaimed "after the war" to which able minds are today giving much diligent thought it is conjectured that the word brotherhood will be more frequently found as the desired description and upon that formula may be builded, it is to be devoutly hoped,

the new and better superstructure of world relationships.

While it is possible to contemplate with some degree of equanimity many of the features of past policies it is to the inequalities resulting from wrongful appraisals and procedures and the imposition of ultra-heavy burdens on the masses that greatest attention must be paid so that in the leveling out process human rights may be made secure, protected in the unusual situations which will inevitably arise. Abuse of power has caused the present debacle in human relationships—and its accompanying horrors.

The man of good principle who has consistently followed the Golden Rule will have nothing to fear in the new regime. In fact he may well find himself not only completely vindicated but highly edified and perhaps better rewarded or at least better understood. Yet the golden rule is but something taken from a book and the true spirit of fraternity is not to be found in any written formula; rather is to the spontaneous energizing

of a creed of conviction spiritually inspired and lacking nothing short of perfection in service or at least effort for perfection under Divine auspices.

It is idle to deny that men's efforts of themselves alone are imperfect. The evidence is too great to refute. There must be something above and beyond the purely physical to lead to genuine perfection. Cause and effect. Action and reaction. The two phases are based on natural laws—not man made. They must be taken into consideration in any approach to an ideal state.

Utopia may never be attained, yet great improvements can be made and we believe will be made, and as fraternity or brotherhood are the very essence of any realization of the ideal so Freemasonry and that for which it stands should play an important part in future history.

The petty foibles of nationalistic ambition, to the exclusion of the universal, will have to give way to a wider and more liberal vision of a far more comprehensive perspective.

A Monthly Symposium

The Supervision of Masonic Education

ALFRED H. MOORHOUSE
BOSTON

The Editors;
JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

THE SUPERVISION OF MASONIC EDUCATION

By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston, Mass.

QUALITIES necessary to the supervision of Masonic education are based primarily upon a thorough knowledge of the subject, familiarity with understandable words and a pleasing personality to impart it.

Taking these three elemental factors in order it will be found that generally speaking there is a vast misunderstanding among the mass of men of the motivating purposes of the Craft, much misconception of its history, and a comparatively small thirst to acquire Masonic knowledge. The ability of many Masonic instructors to "talk on their feet" is limited by various human and natural shortcomings and the faculty of imparting the subject interestingly and pleasingly a comparatively rare accomplishment.

Freemasonry itself is vast in its apparently endless ramifications. It is quite possible for the student of the deeper analogies to go back into the remote past and resurrect a variety of more or less fantastic or fanciful legends pertaining to it. These while highly intriguing are but imaginative fantasy, straying far

from actuality, with little if any bearing on Craft practises and the Masonic life as we now know it. In other words, this sort of dissertation is largely superfluous; the erudition inspiring it somewhat questionable.

Within the period of present symbolic Freemasonry's life—a little over two centuries—will be found many fruitful illustrations of the vital part it has played, notably in our own country by the men of the Craft who laid the foundations for our structure of civil government, and its laws. These can and should be elaborated upon, not necessarily in extenso, but to press the point of past Masonic performance. As of immediate consequence and chief concern to the ordinary individual seeking Light, emphasis should be laid upon the opportunity to practise Masonic virtues in everyday life, seeking thereby to lift the moral level of the individual for the advantage not only of himself but the community. This need not be done in the spirit of preaching necessarily, for few of us like to be talked down to, but rather for the advantage of collaboration in good works, in loyalty one to another, the while stressing the uncertainties inherent in human life and the merit of godly living.

Paragons—Masonic or otherwise—are rare. Good sound commonsense, enunciation of Masonic principles and their everyday application, presented simply and clearly by earnest men convinced of the merit of their cause, will accomplish more than high flights into the



intellectual stratosphere. The authorities to whom are delegated the duty of securing Masonic educators should have always before them the prime factor of a simple presentation of Truth-seeking minds of a philosophy which by any test will be found vastly illuminative, and in the last analysis thoroughly satisfying to conscience uncontrolled by purely materialistic motives.

The application of practical idealism, while apparently paradoxical, may be the best term to describe the qualifications for a successful Masonic educator.

MASONIC EDUCATION

By WM. C. RAPP

Editor Masonic Chronicler, Chicago

THE term "Masonic education" is not held in high favor, and rightly so, for it presumes a set course of instruction to be thoroughly mastered and carried to a logical conclusion. There are of course students who endeavor to follow such a course, but their number is not large. The study of Freemasonry is the preferable designation of the efforts of brethren who seek to acquire knowledge of the philosophy, symbolism and history of the fraternity.

That supervision over the efforts of those who seek to improve themselves in Masonry is helpful to the student is self evident.

Many who would welcome opportunity to learn more of the ancient craft, but lack sufficient mental persistence to delve in ponderous and too often verbose volumes, would receive an inspiration from competent directors who could convert a task into a pleasure.

The qualities required of such teachers are varied and numerous. Of first importance is a wide and comprehensive knowledge of the subject—in substance rather than in meticulous detail. A general knowledge of the recorded history of the institution is essential, as well as being familiar with the traditional and mythical theories that have come to us out of the dim and distant ages, for there is a fascination in these ancient speculations that is worthy of consideration, and they cannot be wholly discarded as false, simply because no documentary proof of their truth exists.

A sound conception of the true philosophy of Freemasonry is equally important, and so also is familiarity with the changes which have come about through the evolution and slow development of the institution, for nothing in the world is immutable. To all this should be added knowledge of the institution as it exists today, its various rites and branches, their similarities and their differences, their laws, customs and practices.

The study of Freemasonry should not be taken too seriously, for that robs it of its spirit. It is not necessary to be an erudite scholar to be a good Mason. Given a sincere desire to learn, a healthy curiosity that will not be satisfied with generalities, there is much of pleasure and profit to be found in the study of Freemasonry. If the student is blessed with an instructor or supervisor who possesses the intangible talent of imparting his in-

formation to others, who will study with his pupil rather than play the pedagogue, there is a wealth of gratification awaiting his efforts. Access to a good Masonic library is of the greatest importance, although there are many single inexpensive volumes that will give a splendid groundwork for the acquirement of Masonic "education."

IMPORTANT BUT MISUNDERSTOOD

By JOS. E. MORCOMBE

Editor Masonic World, San Francisco, California

OUR present topic has to do with a matter of importance, but which is seldom given the attention it deserves. The question is thus stated: "The supervision of Masonic Education—What are the Qualities Required?" The task of formulating a proper answer brings one at once to the realities of the situation; a string of platitudes or mere assertions will not dispose of the problems involved. Is Masonic education a real demand; has there been any groundwork of value upon which to build; should realism or sentiment guide the efforts made? All these phases of the question must be considered.

As for the desirability, and even the necessity, for such education of the Craft, there can be no valid dissenting opinion. The institution has long suffered from its lack. The brothers generally have accepted what they were told, without seeking authoritative statement, based on facts. As with a creed, the terms are seldom submitted to critical scrutiny; all is taken at the gulp, like any other bolus. Even those who might have become profitably educated can seldom give convincing reasons for the faith that is in them. That there is a general desire for Masonic learning is perhaps doubtful; its desirability needs no argument.

As for the second phase of the problem there has been a long series of blundering attempts made to instruct the memberships. Mostly those have taken the form of Study Clubs. In these the small and barren strip of early Craft history has been gone over. This has before been thoroughly explored, with but scant pickings. Yet these trivial finds are distorted and enlarged, to fit some theory of origin or development. Or the very uncertain region of symbolism is entered, with wild-eyed theorists or blundering dogmatists as the accepted guides.

As to whether realism or sentiment should prevail, the present condition of the Craft as a thoughtful institution provides a sufficient answer. The brethren generally are unaware, and are seldom given opportunity to consider the larger and more important aspects of Masonry as a very real and important social and moral constituent of the nation and of modern civilization. It might be for betterment if the pundits would agree to "let the dead past bury its dead," and to live wholly in an active and all-important present. Masonry's duties are of the present; others in the past may have vaguely



indicated the desirable path to be followed, but choice and decision are for ourselves.

Within the necessarily limited space of this department one must condense beyond any hope for clearness or argument. But what is required on part of those who assume to instruct or are chosen to prepare a program of educational effort, is the crux of the whole problem. Comprehensive information is first needed, and also the limitation within which efforts must be held. The teacher must know how the studies proposed will fit in with and supplement the greater movements and cross-currents of the time. The stupid generalities and over-worked sentimentalities must be rigorously excluded, to the end that every advance in knowledge may register as a distinct gain for the learner. Personally, we have never been able to distinguish between the so-called well-read Mason and any other man who was well read. This holds true in Masonic education. Only that one who has a natural desire to inform himself gener-

ally is the one who will become an educated Mason. This would hold true even though a richly endowed Craft college could be founded, with all the half-hundred Grand Masters upon the staff of instructors. The real Craft educator will be found in unexpected places, often not fully aware of his own qualities, and choosing his disciples because of a recognition of undeveloped potentialities.

After all, we must admit that this writing means little as a real answer to our question. We can hope that as the level of intelligence is raised in the Craft, as knowledge of the world's needs are more clearly and sympathetically understood, and the duty to aid those of lesser opportunity is emphasized, that then, and only then, Craft education will take on a real meaning.

The careful reader, reaching such lame conclusion, and remembering his classics, will be justified in the retort, *brevis esse laboro, obscurus fio*—in seeking to be concise he has become obscure.

An Important Step

By the EDITOR

It will be good news to the Masonic fraternity generally and the Scottish Rite in particular that steps have now been taken to secure to the Craft informative material which accurately and specifically tells the true purposes of Freemasonry.

Recognizing the need, aware that much which is printed and spoken is out of line with the facts, and often misleading, and imbued with the desire to present properly for their enlightenment correct information, after much consideration and search for the best man and means of imparting it, an invitation was issued by Melvin M. Johnson, S.G.C., AASR., N.M.J., on April 17th last to Ill. Mclyar H. Lichliter of Columbus, Ohio, Prior of the Supreme Council N.M.J. to assume that important mission.

Brother Lichliter, active member of the Supreme Council and nationally known for his abilities as a leader, has after much heart-searching surrendered the smaller parochial field of the Christian ministry in which he has been engaged, to adventure forth into the larger field offered by the greater congregation of over two million men embraced in the Fraternity in this country. He will assume his duties shortly and our readers and the Craft generally will have opportunity to gauge the qualities of one thoroughly familiar with the "arts and architecture" of Freemasonry and the skill and intellectual ability to present them properly.

THE CRAFTSMAN and Craftsmen generally will hail with joy this important announcement, the benefits of which will be pronounced and far-reaching.

Excerpts from the letter of invitation to Brother Lichliter and the reply to it may be of interest as expressing the sentiments of these two illustrious brothers in this important step forward toward true Masonic understanding and its *raison d'être*.

In his letter Brother Johnson among other things said:

"In these days of super-crisis in the world's history, it is the duty of everyone of us to do those things for which he is best suited that tend to the preservation of liberty and to the ultimate establishment of peace.

"While I am a member of the Massachusetts Committee of Public Safety, yet my greatest opportunity of accomplishment lies in and through Freemasonry, especially the Scottish Rite. There are very few brethren, either of our Rite or of the Fraternity at large, who have the least conception of how great and controlling a factor Freemasonry has been in the establishment of liberty—religious and intellectual—in the civilization with which the English-speaking world is still blessed. Only those who appreciate its past can visualize the opportunity for effective service and accomplishment for the future as well as the present, now open to the Fraternity of which our Rite is one of the most effective components.

"I take my office seriously. In the discharge of its duties that course should be followed which will best strengthen our Rite and the Fraternity of which it is a part. Thereby we may best serve not only our own brethren but also mankind at large, aiding in the success of the cause in which our Armed Forces are fighting and in which we of the Active Membership are permitted to serve only as civilians.

"In my widely scattered visitations and contacts with the brethren, I have endeavored to discover the most efficient ways to increase the value of our service and our accomplishments. Concretely, I believe them to be:

"(1st) The stimulation of our members by addresses which are both interesting and instructive. I know by experience the value of such contacts, and how amazed the vast majority of our brethren are to learn of what Freemasonry has accomplished in the past and of its present mission.

"(2nd) There is a widespread call for factual and other Masonic material which is authoritative. Today, much that appears in notices and other fraternal publications within our jurisdiction is incorrect in fact and un-Masonic in content. This is largely due to the failure on our part to furnish proper material, thus causing the copying of much which comes from sources that have departed from the primary purposes and philosophy of Freemasonry.

"(3rd) I am sorry to say that many of our Valleys are lethargic. . . . Some of this is due to the continuance . . . of the power of the dead hand which still imposes policies long since disavowed by the Supreme Council. More is due to ineffective leadership. . . .

"(4th) It is not realized . . . of vast importance in the long view to . . . restore the rituals of our Rite to the sound, fundamental, ancient philosophy of Freemasonry, at the same time presenting the work in a way which will attract and interest the "brethren on the side lines." . . .

"On March 28th . . . I wrote a letter to each of the Active Members of our Supreme Council in order to get an expression from them as to whether or not they would stand behind me in employing you for the purposes therein outlined. Exclusive of yourself, there are 43 Active Members. Of them, 36 answered "yes"; 2 answered "yes" with qualifications; 1 answered "no"; 2 answered "no" with qualifications; and 2 did not answer. (Even those who said "no" agreed that you, if anyone, were the person to be chosen.)

"I look forward with keen anticipation to what I believe will be accomplished by your collaboration with the executives of our Supreme Council; and I thank you for your willingness to consider so carefully the opportunity and for the acceptance of its responsibilities."

Brother Lichliter in his reply to the Grand Commander said:

"I hereby formally accept the invitation tendered to me in your letter of April 17, 1942, which summarizes our correspondence and conversations since February 6.

"May we not take certain things for granted: That it has not been easy to turn aside from the parish ministry after forty-two years of service, or to sever the happy and pleasant relations which I have had with the First Congregational Church of this city for more than seventeen years. Nor has this decision been hasty or impulsive. There has been a full, complete and critical exploration of the entire matter. All we propose to do is to keep a stream of material flowing from the Supreme Council to every Valley in our jurisdiction.

"I am, of course, looking toward this new adventure from the outside. It is thrilling to me because I can use all my training and experience. It will seem like a continuation of my ministry of teaching. My only anxiety is that I shall not fail you and my brethren of the Supreme Council. And, to meet the fear that may be in the minds of some, may I say that I shall be the first to recognize any lessening of efficiency, and the moment my work suffers will be the moment of my withdrawal. I feel quite honestly that freedom from the routines of the parish ministry and from the administrative burdens I have been carrying for some time, will mean a new lease on life, new energy and enthusiasm—and these I shall offer gladly. My heart is in the Scottish Rite and I am content to leave it there."

"My business is with words, but I cannot adequately express my appreciation of the confidence which you and my brethren of the Supreme Council have expressed in my ability to render a special service to the Scottish Rite which is, at the same time, a service to the cause of those liberties which we cherish as a Nation. I quite

agree that Freemasonry, and especially the Scottish Rite, has a unique opportunity to undergird the intellectual and spiritual foundations of the Republic by a new emphasis upon its own philosophy of life, its high ethical demands, its historic loyalty to the American way of life. If, in any way, I am privileged to serve in these days of crisis, I shall count myself happy.

"In view of your own analysis of the task to which I am summoned and in view, also, of what my brethren have said in their letters to you bearing upon this proposed innovation, may I be permitted to outline what is in my own mind as I think of the work to be done. And, incidentally, I am gratified that no new position has been created, but that my colleagues are simply calling the Grand Prior to give full time to the Rite, to work under your direction in those areas of research and activity which seem to be of vital importance.

"I am fully in accord with what you have said concerning the need for what is generally called 'inspirational' addresses, and for the circulation of factual material. There would be no thought whatever of 'regimentation.' In this phase of my work, I would make it my business to establish personal contacts with every editor of any kind of Masonic publication in our jurisdiction, and place in his hand such material which would counteract misunderstandings of what the Scottish Rite stands for, which would define our message and mission in time of war, and which would encourage all the brethren who read these publications to understand just how closely we have been, and are, identified with the advancement of civil and religious liberty.

"This material would not leave the office without your approval. Each Editor or Secretary would be entirely free to use it or reject it according to his own best judgment.

"It is not implied that nothing constructive is being done in this field. On the contrary, many of these news sheets are carrying splendid material, and they certainly do reflect a basic loyalty to our Supreme Council and to our fundamental principles. All we propose to do is to keep a stream of material flowing from the Supreme Council to every Valley in our jurisdiction.

"I am, of course, looking toward this new adventure from the outside. It is thrilling to me because I can use all my training and experience. It will seem like a continuation of my ministry of teaching. My only anxiety is that I shall not fail you and my brethren of the Supreme Council. And, to meet the fear that may be in the minds of some, may I say that I shall be the first to recognize any lessening of efficiency, and the moment my work suffers will be the moment of my withdrawal. I feel quite honestly that freedom from the routines of the parish ministry and from the administrative burdens I have been carrying for some time, will mean a new lease on life, new energy and enthusiasm—and these I shall offer gladly. My heart is in the Scottish Rite and I am content to leave it there."

Some Thoughts on Louis Claude De Saint-Martin

(1743—1803)

By JOEL DISHER, 32°

It may be remembered that Emerson in his essay on Swedenborg, subtitled *The Mystic*, has written: "Among eminent persons, those who are most dear to men are not of the class which the economist calls producers: they have nothing in their hands; they have not cultivated corn, nor made bread; they have not led out a colony, nor invented a loom." In Emerson's words there seems an echo of the Scriptures: "Man shall not live by bread alone"—a lesson which the struggle for corn, bread, to conquer the waste places, and to invent bigger and better machinery merely emphasizes.

In times such as these, the human heart more than at any other casts about for those outside the class called "producers" in which to find inspiration and anchor its hope. There is so much in the life and experience of Louis Claude de Saint-Martin that would make him one of those "most dear" to men were he better known, as well as so much of inspiration and hope in the way he opened up, that a reconsideration of him strikes me as a study especially helpful at this time.

When yet a schoolboy, Saint-Martin's mind was so fired by the text of Abadie's "Self-Knowledge," that the course of his life was definitely set. He gave up the practice of law for which he had just fitted himself, having prepared at the College of Pontlevoy and a school of jurisprudence, and having received his bonnet as King's Advocate at the High Court of Tours, and took a commission in the army in order that he might devote himself wholly to the study of one subject: Man. "Man," he wrote, "is a species of the sacred text, and his entire life should be its development and commentary."

With the understanding gained through his study of Abadie, Saint-Martin was prepared to find much of interest and challenge in the work of Voltaire and Rousseau; yet much more important to the fuller unfoldment of his inner self was his meeting with Martines de Pasqually, which took place in Bordeaux in 1767.

Pasqually was a mystic, a Rosicrucian, a disciple of Swedenborg, and the founder of the Rite of Elected Cohens or Cohens Elus. The attraction between these two men was genuine and immediate, and in the year following their meeting, Pasqually initiated Saint-Martin into the Cohens Elus, which was by then a thriving body of inquiring minds drawn largely from the Masonic Fraternity.

The ceremony of initiation, as well as the close association with this teacher and hierophant, confirmed Saint-Martin's life in its new way and purpose. He became a man with a mission, devoting himself, together with his fellow initiate, Jean Baptiste Willermoz, to furthering the ends of the Cohens Elus. He began to write

and speak, and everywhere his words were respected by those who had become interested in spiritual and philosophic matters. In his new role as speaker and writer, Saint-Martin lost none of the independence of outlook and individuality of thought which had characterized him previously but rather furnished a perfect illustration of Montaigne's comment on bees, which "do here and there suck this and cull that flower, but afterward they produce honey, which is peculiarly their own, then is it no more thyme or marjoram."

In 1772, Saint-Martin published his first, and in many ways his most significant, work, "Of Errors and Of Truth," which, he said, was designed to call man to a consideration of the real principle of true knowledge. That same year, Pasqually left France for Santo Domingo on private business, leaving the Cohens Elus without a head, and effectually closing the door of personal initiation into whatever higher truths his followers might have looked to him to reveal.

No complete explanation has been given for Pasqually's departure; let it seem evident that he either felt that his mission had been fulfilled, or believed that the time had come for an exoteric activity which he found himself unfitted to undertake. He had remained the jealous guarder of his secret work, and no doubt he saw in Saint-Martin's open discussions and writings a method better adapted to the times. At any rate, with his going, the burden of the administration and instruction of the Cohens Elus was assumed by Saint-Martin and Willermoz.

Saint-Martin wrote that his task as he saw it was "to lead the mind of man by a natural path to the supernatural things which of right belonged to him, but of which he has lost all conception, in part by his degradation, in part by the frequently false instruction of his teachers." Willermoz seems to have judged his task to be that of organization. Thus from the time of Pasqually's departure, their ways which had been largely parallel, began to separate. With Pasqually's transition in 1774, they seemed to go separate ways. Willermoz labored and with some success to bring about a union between the Cohens Elus and Templar Masonry, but in this Saint-Martin seems to have had little part. There was growing in him a conviction that theurgic operation (did he mean mystic ceremonial?) was not necessarily the most direct path to the Divine. It was an objection aimed, I take it, at the substitution of an outward communion for an inner illumination. Looked at in another way, it was but the inevitable result of the difference of the two men. In 1778, Saint-Martin wrote his "Natural Table of Correspondences"; thereby rounding off one portion of his life's labors, and in a sense closing the chapter of Martines de Pasqually's influence. Masonic-



THE CONFERENCE OF GRAND MASTERS AT WASHINGTON, D. C., FEBRUARY 24, 25, 1942.

Front row, left to right: John Moses, North Dakota; Will W. Herron, Tennessee; Oba Fields, Kentucky; L. A. Nichols, Mississippi; Wm. P. Sturtz, Minnesota; Albert A. Schaefer, Massachusetts; J. Claude Keiper, Secretary of Conference; Karl J. Mohr, Illinois; Clarence A. Short, Delaware; Cady L. Earle, D.G.M., Vermont; James A. Elrod, New Mexico.
 Second row, left to right: E. D. Avery, Oklahoma; Ralph M. Hattersley, Montana; Robert H. Davidson, New Jersey; Noble D. Larner, District of Columbia; Raymond L. Vaughn, Rhode Island; Joseph B. Hyde, South Carolina; Robert C. Laing, New Hampshire; J. Luther Jordan, Louisiana; Zach Arnold, Georgia; Harris C. Johnston, Missouri; Edward F. Carter, Nebraska.
 Third row, left to right: Harold A. Linke, Utah; Harry B. Reynolds, South Dakota; John A. Lathwood, Pennsylvania; J. Bernard Dodrill, West Virginia; Dewey H. Hesse, Michigan; George S. Yost, Maryland; Leo F. Nohl, Wisconsin; Arthur D. Hay, Oregon; Charles B. Hoffman, Ohio; James K. Gorrell, Indiana; Henry C. Turner, New York.
 Fourth row, left to right: George T. Taylor, D.G.M., Florida; Wm. D. Farnham, Idaho; Harold H. Murchie, Maine; Frank M. Smith, California; Ray N. Boyle, D.G.M., Arkansas; Robert S. Barrett, Virginia.

ally considered, this was the period of the Entered Apprentice, when desire brought one out of darkness into light. Philosophically stated, it was a period given over to the attempt to reintegrate men within the unicorse.

The second phase of Saint-Martin's life was one of travel. It very well corresponds to the Fellow Craft or journeyman, who with knowledge of himself and his tools seeks skill and experience in different places and under different masters. Saint-Martin traveled not only in France, but to Russia; and in 1787 to England. He likewise visited Italy. It was a period of significant contacts and great activity. Perhaps in the attempt to reach the source of that which he had been taught by Pasqually, he began to study the works of Swedenborg. Two books attest his growing viewpoint and mark his attempt to clarify his mission to those who in France and elsewhere had come to look to him for instruction in the mystic way. "Man of Aspiration," and "The New Man" were those books.

Whatever store his readers had begun to set by the books of le philosophe inconnu, as Saint-Martin called himself, he himself insisted: "The works which I have composed have no other end than to persuade my readers to abandon all books, not excepting my own." Likewise he reminded them: "Books are the windows of truth, but they are not the door; they point out

things to men, but they do not impart them." Such advice, I believe, was sincere and had a double intent: To turn aside any misguided and misdirected admiration for himself as a teacher, and to cultivate a self-reliant attitude on the part of his readers.

A similar note had been struck a century and a half earlier by Francis Bacon in his "Advancement of Learning": "Credulity in respect of certain authors, and making them dictators instead of consuls, is a principal cause that the sciences are no further advanced. . . . Though a scholar must have faith in his master, yet a man well instructed must judge for himself; for learners owe to their masters only a temporary belief, and a suspension of judgment till they are fully instructed, and not an absolute resignation or perpetual captivity." What Francis Bacon laid down for the scholar, Saint-Martin was ready to recommend to the mystic.

I have suggested that this second phase of Saint-Martin's life be called the Fellow Craft. It should certainly be classed as mystical, due to his own inner pursuits and the influence of Swedenborg. It should also be called the period of regeneration; not alone because that is the next step following reintegration, but also because that new birth requisite for the Kingdom had already become an established fact.

The final phase of Saint-Martin's life, covering a little more than ten years, represents that full flowering of one's spiritual senses which may be called either resipiscence or illumination. Undoubtedly, it is the period of the Master when light so floods the consciousness as to completely submerge the individual in it. Jacob Bohme was the individual who stood out in this period as Swedenborg had done in the earlier one.

"The true key to Saint-Martin's admiration for Bohme," wrote Arthur Edward Waite in his "Life of Louis Claude de Saint-Martin," "is that he believed him to have penetrated more deeply into the same ground, and that therefore he himself had nothing to unlearn when he added the *mysterium magnum* to the *grand oeuvre* of Pasqually; for he had been prepared by the one for the other, as he expressly says, during 'twenty-five years of wonder, both in acts and intellectually.' In other words, Bohme through his works brought to full fruition the mystic process which had been set in motion by Pasqually. Which, in its turn, illustrates Saint-Martin's contention that the circumstances of his life were but the rungs of a ladder which God set beside him to aid his ascent to heaven. A truth whose application is equally significant in the lives of all. Again, two books, "The Spirit of Things," and "The True Ministry of Man the Spirit,"

testify to the fullness and the richness of Saint-Martin's experience.

Believing as he did that "Man's head is raised toward heaven, and for this reason he finds nowhere to repose it on earth," it was but natural that Saint-Martin should devote his days to a study that would bring about his reunion with that realm, out of which, in Wordsworth's phrase, "trailing clouds of glory do we come." And since he posited it as a truth that "as a proof that we are regenerated, we must regenerate everything around us," it is again natural, having the example and experience of the Cohens Elus, that Saint-Martin should make the attempt to mark out the path for others.

"For such an enterprise as that which I have undertaken," he wrote in "Of Errors and of Truth," "more than common resources are necessary. Without specifying those which I employ, it will be enough to say that they connect with the essential nature of man, that they have always been known to some among mankind from the prime beginning of things, and they will never be wholly withdrawn from the earth while thinking beings exist thereon. . . . Although the light is intended for all eyes, it is certain that all eyes are not so constituted as to be able to behold it in its splendor. It is for this reason that the small number of men who are depositaries of the truths which I pro-

claim are pledged to prudence and discretion by the most formal engagements."

Since this was written in his first book, it may be understood that even at that early date Saint-Martin was laying the groundwork of an organization which would pursue an inward course of self-cultivation and unfoldment. Without hazarding a guess as to the nature of its structure, it is evident that it set men in the way of light by turning their thoughts from a center outside themselves to one well within the heart. The above quotation suggests some form of instruction adapted to group work and the "most formal engagements" would hint at progressive unfoldment—in a lodge, through degrees.

There is much to intrigue in the story of the unfoldment of those little groups of selected individuals who sought the inward path under the guidance of le philosophe inconnu. That the way was both appealing and productive of good is borne out by various writers. And that the Martinist Order had an honorable history and growth is again substantiated by the character of those known to have been associated with it, even to the most recent years in France where until the present conflict its supreme body resided.

It is interesting to note that Waite, whose work I

quoted earlier, wrote in 1901: "Connected, as its name indicates, with Saint-Martin himself, this unobtrusive body of esoteric students [known now, I understand, as the Traditional Martinist Order] has of late years spread far beyond the confines of its native country, having established branches in England, but finding its widest diffusion in America."

Another quotation from Waite strikes me as worth sharing: "Saint-Martin has something to teach us as to the way of that return (reconnection with the kingdom within); and if even the last analysis we could accept nothing that he tells us, he is still an object of imperishable interest because he is actively occupied, as we also should be with him, in the one pursuit, which, to quote his own words, 'engrosses the entire universe.' But I think also that in that last analysis, there is light in Saint-Martin, and where he is not directly helpful, he is invariably consoling."

In October of 1803, Saint-Martin wrote to his friend, M. Gence: "Providence calls me; I am ready. The germs which I have endeavored to sow will fructify." In that same month, Saint-Martin answered the call of Providence. The seed which he chose with such care and sowed with such love surely did and will fructify!

A Fraternal Message

LYMAN M. DAWES, W.M. McLaurin Lodge, Mass.

The membership of nearly all lodges is distributed over a more or less extended portion of the earth. Our Lodge is scattered far more than the average one. If the past years may serve as a guide, it is my estimate that I shall not be enabled to meet and salute more than one out of four of the brethren during the year, either in or out of the Lodge. . . .

The responsibilities of the highest honor that you can bestow upon me would leave me uneasy concerning the future if I did not reflect that every request of the preceding Masters of the Lodge for help or cooperation has received your loyalty and aid. The responsibilities of every Mason are now deeper and broader than they have been within the lifetime of any now living. There has never been a time when friendship, morality, and brotherly love were more in demand than now; not only in the Fraternity, but in the country, and in the world.

The turbulence of the Eastern Hemisphere has now spread to the Western Hemisphere. There is no reason why it should not have done so and every reason why it should have. Transportation and communication have annihilated distance; countries on other continents are no farther away now than neighboring states of our own country were in the time of our fathers or grandfathers. Our needs, and every other country's needs, embrace the raw and finished products of the rest of the world. All of the inhabitants of this planet are leaning upon one another with critical nicety, like two billion bricks piled course upon course, with more or less bonding, but with a modicum of the cement of brotherly love and affection to unite them into a com-

mon mass. True we hear the words or phrases, "freedom," "democracy," "Christian living," and "preservation of our ways of life"; but on the other hand we also hear of a "new world order," "lords of the world" and "for a thousand years." So we cannot with complacent optimism trust that "everything will come out all right"; that Christianity will remain alive; that democracy will survive. Such a mental state nearly beat Britain and it did beat France. The greatest proven statement of the principles of democracy is the Constitution of the United States. It is also the greatest political document of applied Christianity. We, as Masons, have more of an insight into the thoughts of those framers of the Constitution than any contemporary can have. As disciples of many of those who conceived and composed that instrument, we are in a position the better to extend the knowledge of the principles therein embodied.

The dissolution of Masonic bodies, the suppression of Masonry, and the persecution of the Christian Church are actions not to be excused on the ground of political activity. They are a confirmation of the atheism and Godlessness of our enemies. On the other hand the Masons of America are pledged not to engage in political activity as a body. We, therefore, have a most important duty to fulfill; to exemplify before God, our country, and our neighbors the tenets of our profession with earnestness and fidelity. It is the exercise of this mission which will help to build for the future, for the time when the tumult of war has stopped and the resultant wounds of the world require healing. For, when we consider the evil in the barbarous and atheistic peoples

with whom we must make peace and help to adjust a new world order, it is difficult to see how it can be accomplished without hatreds. Since Masonry is founded on tolerance and brotherly love, it has a mission as the precursor of peace.

But, "Why," you ask, "should this be told to one lodge of two hundred twenty-seven brethren?" Because, our Lodge is one of some fifteen thousand five hundred other lodges, and our band of brethren are numbered among some two and one-half million other brethren in the United States. The filament in a traffic light at a crossing intersection weighs a fraction of a grain yet may daily control the movement of traffic weighing many thousands of tons because it gives out light at the right time. And we also are taught to impart light. Then in the discharge of our basic duties by communing in Lodge and living Masonry outside the Lodge we impart light and receive a double reward ourselves. "Behold, how good and how pleasant it is for brethren to dwell together in unity!" and it "at once constitutes our duty and our happiness . . . and inspires him with the most exalted ideas of the perfections of his Divine Creator."

Edward Rowland Sill expresses a thought concerning timely action in

OPPORTUNITY

This I beheld, or dreamed it in a dream:
There spread a cloud of dust along a plain;
And underneath the cloud, or in it, raged
A furious battle, and men yelled, and swords
Shocked upon swords and shields. A prince's banner
Wavered, then staggered backward, hemmed by foes.
A craven hung along the battle's edge,
And thought, "Had I a sword of keener steel—
That blue blade that the king's son bears—but this
Blunt thing!" he snapt and flung it from his hand,
And lowering crept away and left the field.
Then came the king's son, wounded, sore bestead,
And weaponless, and saw the broken sword,
Hilt-buried in the dry and trodden sand,
And ran and snatched it, and with battle-shout
Lifted afresh he hewed his enemy down,
And saved a great cause that heroic day.



MAY ANNIVERSARIES

Stephen Girard, American philanthropist who endowed and established Girard College at Philadelphia, Pa., was born near Bordeaux, France, May 24, 1750.

He was a member of Union Blue Lodge No. 8, Charleston, S.C.

John Snow, Grand Master of Ohio (1819-24; 1829) and Grand High Priest of Royal Arch Masonry in Ohio, died at Worthington, Ohio, May 16, 1852.

Dr. Charles H. Mayo, 33d, Grand Operator of the Grand Lodge of Minnesota, died at Chicago, Ill., May 26, 1939.

uty in Louisiana of the Supreme Council, 33d, Southern Jurisdiction, received the 32d degree at New Orleans, La., May 31, 1907.

James J. Hill, who built the Great Northern Railway and was known as the "Empire Builder of the Northwest," died No. 25, 1910.

John C. Smith, 33d, Grand Master of Illinois (1887-88) and Grand Minister of State of the Northern Supreme Council, 33d, was made a Mason in Miners Lodge No. 273, Galena, Ill., May 21, 1859, and received the 32d degree at Freeport, Ill., May 28, 1873.

Arthur C. Mellette, Governor of South Dakota for two terms, and a member of the American Rite who, as a member of the Indiana Legislature, was responsible for the present school laws in that state, died at Pittsburg, Kans., May 25, 1896.

Charles F. Buck, Jr., 33d, Active Member in Louisiana of the Supreme Council, 33d, Southern Jurisdiction, was made a Mason in Corinthian Lodge No. 190, New Orleans, La., May 1, 1900.

William Booth Price, 33d, Active Member in Maryland and Grand Almoner of the Supreme Council, 33d, Southern Jurisdiction, was knighted in Beauseant Commandery No. 8, K.T., May 15, 1903, later affiliating in the Northern Masonic Jurisdiction. On May 3, 1939, he was presented the Grand Master's Medal for distinguished achievement by the Grand Lodge of New York.

Lee E. Thomas, 33d, Grand Master of Louisiana for two terms, Grand Commander of Knights Templar, and Dep-

uty in New Mexico of the Supreme Council, 32d, Southern Jurisdiction, received the 32d degree at Santa Fe, N. Mex., May 25, 1910.

Thomas C. Law, 33d, Imperial Potentate of the Mystic Shrine (1941-42), received the 32d degree of the Scottish Rite at Atlanta, Ga., May 7, 1920.

Dr. William Moseley Brown, 33d, Past Grand Master of the Grand Lodge and Past Grand Commander of Knights Templar in Virginia, present president of the National Sojourners, received the 32d degree at Richmond, Va., May 18, 1922.

Payne H. Ratner, Governor of Kansas since 1939, and a member of the American and Scottish Rites, was made a Mason in Siloam Lodge No. 225, Topeka, Kans., May 30, 1940.

DELMAR D. DARRAH, 33d, HONORED

Delmar D. Darrah, 33d, Deputy for Illinois and grand master general of ceremonies of the Supreme Council, 33d, A.A.S.R., Northern Masonic Jurisdiction, was honored at a reception and dinner sponsored by the Scottish Rite Bodies of Chicago, on March 21st. It was held in the Palmer House, Chicago.

Eight other active members of the Supreme Council attended, including Grand Commander Melvin M. Johnson; Grand Treasurer General Gaylord M. Leslie,

Deputy for Indiana; active members Samuel D. Jackson, and F. Elmer Raschig, from Indiana; active members Carl A. Miller, Carey B. Hall, and Charles O. DeMoure, from Illinois, and active member Louis A. Cornelius, from Michigan.

Other distinguished guests included Karl Mohr, Grand Master of the Grand Lodge of Illinois; Dwight H. Green, Governor of Illinois; Fred I. Mills, Grand High Priest of the Grand Royal Arch Chapter of Illinois; Ernest M. Campbell, Grand Master of the Grand Council of Royal and Select Masters of Illinois; James Norris Finn, Grand Commander of the Illinois Grand Commandery, K.T.; Arthur M. Gullickson, Potentate of Medinah Temple, Mystic Shrine, Chicago.

8th DUKE OF ATHOLL

John George Stewart Murray, 8th Duke of Atholl and Past Grand Master Mason of the Grand Lodge of Scotland, died in Perthshire, Scotland, on March 16, 1942. He had been a Master Mason since 1892, being raised only a few days after he reached his 21st birth anniversary.

Three of his ancestors who had held the title, including his grandfather, had been Grand Master Mason of the Grand Lodge of Scotland. His father was Provincial Grand Master of Perthshire West, Scotland. The eighth Duke was Grand Master Mason from 1909-14, when he was Marquis of Tullibardine.

The Duke of Atholl was the only man in the United Kingdom, at the time of his death, who had the privilege of maintaining a private army. The right was bestowed upon the then Duke of Atholl and his heirs in 1845, when Queen Victoria visited Blair Castle, located on the family estate of more than 200,000 acres, to collect the crown rental of one white rose. The older walls of the castle date from the 13th century.

The Duke became a lieutenant in the Royal Scots Guards in 1892 and received a captaincy in 1900. He served with the Egyptian cavalry in the Nile Expedition of 1898 and, a year later, led his private army to South Africa, where it became the nucleus of the Scottish Horse. Sixteen years later, as a brigadier general, he led the Scottish Horse at Gallipoli.

He was a member of the House of Commons for the seven years prior to 1917, when he succeeded to the title. From 1918 to 1922 he was High Commissioner to the Church of Scotland and was Lord Chamberlain in 1922.

Lord James Stewart-Murray, a brother, succeeds to the title.

The duke is survived by the duchess, the former Katharine Marjory Ramsay, one of the most prominent women in British public life. She was in the House of Commons for fifteen years, and was internationally famous for her championship of the regularly elected government

of Spain, which was overthrown by Franco. Early recognizing the peril of the dictators, the duchess broke with the conservative party in 1938, over the appeasement policy pursued by the Chamberlain government, and was defeated in the elections of that year.

WHY DO I GO TO LODGE?

ED. CRAFTSMAN:

Brother A. H. M.'s article in the March issue intrigued me very much.

What I write here is in a brotherly spirit, not criticism, yet I believe the last line is the very crux of the Masonic situation today, which reads, "Too little is offered to make me want to go to Lodge again."

Now, Brother A. H. M. I will be a Mason two years on September 13 of this year. In that length of time I have successfully gone through the Blue Lodge, the Chapter and the Knights Templar. I hold offices in two of these—the Blue Lodge and the Chapter.

What impresses me most, and which it seems to me you have not found in Masonry despite your being a Mason much longer than I, is your statement, "Too little is offered to make me want to go to Lodge again." What should the Lodge offer you? The Lodge does not pretend to offer you anything. I am not a Bible student or anything of that sort, but I

you considered yourself a Mason—did not participate in the activities of the Lodge, but thought that now that you were a Mason something good would come unto you without any effort on your part. Small wonder that any Mason or any of those who took the three degrees do not go to Lodge.

"Give and Ye shall receive"—"sow

and ye shall reap"—sit on the side lines—contribute nothing—and you will receive nothing.

I do hope that I may have the pleasure of meeting you personally and if I can do anything to give you a different light on Masonry I shall consider it a pleasure, privilege and more than that and above all, one of the great opportunities which has come to me as being a Mason.

[May, 1942]

chance to become really interested in it, or have you sat on the side lines and expected some great beneficent appear to you either in your heart or in reality?

Frankly, Brother A. H. M., are you a Mason? Do you practice Masonry? Do you get the thrill that comes out of helping a worthy Brother? In my year and a half as a Mason I got more thrill through helping the needy. Masonry to me is the second greatest thing in my life—my family comes first.

I don't know how old you are—I am 43 and I joined when I was 41. I am proud to be a Mason. I have yet to miss a Lodge meeting. I have gotten much out of it because I have put much into it. I am proud not only to be known as a Mason, but as a real active Mason.

One cannot be a Christian or believer in God or true member of any Church or of any organization without knowing what it stands for—by being able to defend that to which he belongs. Apparently, after you took your Third Degree you considered yourself a Mason—did not participate in the activities of the Lodge, but thought that now that you were a Mason something good would come unto you without any effort on your part. Small wonder that any Mason or any of those who took the three degrees do not go to Lodge.

"Give and Ye shall receive"—"sow and ye shall reap"—sit on the side lines—contribute nothing—and you will receive nothing.

I do hope that I may have the pleasure of meeting you personally and if I can do anything to give you a different light on Masonry I shall consider it a pleasure, privilege and more than that and above all, one of the great opportunities which has come to me as being a Mason.

E. H. J.

Gardner, Massachusetts.

[It would be interesting to have E. H. J.'s comments 30 years hence when he has tasted the full fruits of Freemasonry—the bitter with the sweet. "Out of the mouths"]—ED. CRAFTSMAN.

GOVERNMENT BUYS TEMPLE

The Temple of the Scottish Rite Bodies at Cheyenne, Wyo., has been sold to the United States Government and is now being used as a recreation center for men in the armed forces. The Scottish Rite Bodies now occupy quarters in the Cheyenne Masonic Temple.

BISHOP

The Rt. Rev. W. L. Gravatt, 33d, 83-year-old retired Bishop of the West Virginia Episcopal Diocese, died at 10:30 a.m., February 14, 1942, at Charleston, W. Va. His wife preceded him in death by only ninety minutes.

Bishop Gravatt had been active in all

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branches of Masonry throughout most of his life, and received the 33d Degree Honorary from the Supreme Council, 33d, A.A.S.R., Southern Jurisdiction, U. S. A., on October 22, 1937. He took an active part in Scottish Rite degree work almost to his death.

He was ordained an Episcopal minister in 1884, became bishop coadjutor in 1899, and was elevated to the bishopric in 1916, retiring twenty years later.

COLUMBIAN LODGE

Columbian Lodge of Boston held one of its rare Ladies' Nights on May 7th at Masonic Temple, 51 Boylston Street, which was an outstanding and enjoyable occasion. A reception at 6:30 p.m. in the banquet hall was followed by dinner and entertainment by a notable list of artists. Many members and their ladies were present and the affair was hugely enjoyed.

This fine old lodge was instituted in 1795 and has contributed outstanding leaders to the craft not only in grand lodge but other bodies as well. The present Master, Adam Hofling, is sustaining well the excellent reputation it has as an exemplar of Massachusetts Freemasonry at its best.

COL. GEORGE F. RIXEY

Deputy Chief of Chaplains, U.S.A.; soldier of World War I; Past District Deputy Grand Master and Past Grand Lecturer in a District in Missouri, addressed the annual meeting of the Masonic Service Association recently.

Highlights of his address were:

"Because of the free time which the soldier has, there comes a definite responsibility upon those agencies and organizations whose mission it is to help in the advancement of mankind; the Masonic Fraternity definitely is in that category and, in my opinion definitely charged with that responsibility . . . We cannot evade that responsibility. Certainly we cannot meet if we say it is the soldier's responsibility to hunt up a lodge; that it is the soldier's responsibility, in the face of many distracting influences and incidents, to be true to his principles . . .

"What this organization (the M.S.A.) has done is exactly what needs to be done for Masonry to provide a place in the communities for soldiers, to provide a brother who establishes contact with Masons, to provide an agency through the means of which soldiers may learn to know one another as Masons . . .

"Where a Masonic Service representative may find a soldier in difficulty . . . it is well for the soldier to know that this brother has entree and can go to the soldier's commander and may help him in a very real manner. . . .

"I hope you will find some method by

MASONIC CRAFTSMAN

means of which Masons may learn to know one another and work together for fellowship, for instruction, for mutual aid . . . wherever the Stars and Stripes may go. If you are able to do that, you will have made a great contribution and will have saved many Masons to the Fraternity who might, under other conditions, come back with their ardor cooled, their interest waned, and their usefulness as Masons ended."

CANADA'S GRAND COMMANDER DIES

John Albert Rowland, 33d, Sovereign Grand Commander of the Supreme Council, 33d, of Canada, died at his home in Toronto on April 18, 1942. He was sixty-seven years old and had been ill for seven months.

Grand Commander Rowland had been elected to that office at the 1941 meeting of the Supreme Council. He had been grand master of the grand lodge of Canada in Ontario, from 1925 to 1927, and has been grand treasurer since 1933. Since 1930 he has been representative of the United Grand Lodge of England near the grand lodge of Canada and representative of the Supreme Council, 33d, of Ireland near the Canadian Supreme Council. He was Master of his mother lodge, Harmony No. 438, Toronto, in 1910.

The Grand Commander was, at the time of his death, first vice president and joint general manager of the Canada Permanent Mortgage Corporation and Canada Permanent Trust Company, and a director of the Continental Life Insurance Company. Prior to 1935, he practiced law both in Toronto and in British Columbia.

He won honors at the University of Toronto, from which he graduated in 1896, and held a fellowship in Latin and Greek at the University of Southern California in 1898. Later, he graduated from Osgoode Hall.

Grand Commander Rowland is survived by two sisters, Miss Etta Rowland and Mrs. Ethel Nicholson, both of Chicago, Ill.

A "MASONIC" DOG

During the course of the monthly degree work recently of King Cyrus Chapter No. 133, Royal Arch Masons in Detroit, it was learned that Ellsworth Smith, able attorney, was one of the candidates.

Companion Smith is blind and for mobile guidance depends upon a seeing eye dog—one of those noble German Shepherd dogs which all over the world have become the eyes of numerous blind men.

The dog was the faithful companion of Smith all during the degree work and is probably the first dog ever to receive the Royal Arch Degrees.

Since receiving the work both Companion Smith and his dog have regularly attended the Chapter. Both were present at the annual installation of officers.

About a year ago the Scottish Rite Bodies of Detroit conferred its degrees upon Smith and again upon this occasion the dog was constantly at his side.—*The Masonic World*.

WITH THE M.S.A. IN FLORIDA

ED. CRAFTSMAN:

A visitor from New York has just called my attention to a short article in the April *Masonic Outlook*, organ of the Grand Lodge of New York, under the suggestive title of "Say, Now, 'Lollapalooza'." The story is by Brother Morris Bauman of Midian No. 397, Manhattan, and refers to the infiltration tactics of the Japs on Bataan Peninsula. Much of it was frustrated by Filipino and American sentries stopping soldiers in perfect disguises and requiring them to "Say 'Lollapalooza'." But the Jap tongue, being allergic to "l" was usually unable to frame the word and started to say "orra . . ." For him the Rising Sun never rose again.

Brother Bauman's story carries the use of the same ruse down through the centuries from the "shibboleth" at the fords of the Jordan through the "jamal" of the Egyptians, the "ciceri" of the Sicilian Vespers massacre, the "buzzel" of the Syrian campaign in World War I, to the "lollapalooza" of Bataan, and closes with the significant thought:

"The job our soldiers are doing is a lollapalooza. Let us do ours and do it well. Then shall we have a pet phrase to disperse the dark days and hasten the Light,—a prophetic shibboleth, 'Victory and Peace'."

While the writer as a field agent of the M.S.A. was calling on some of the brethren at one of the camps, his good wife was sitting in the Association car, waiting. She was approached by one of the chaplains, attracted by the insignia on the door of the car. The chaplain unfolded a tale of squalor and greed that is difficult to believe . . . a question of decent quarters for wives of enlisted men who try to follow their men to help give them cheer and comfort during their rest periods.

In the small villages relatively near the camp the cost of rooms in wooden dumps not worth a "saw-buck" a month is nearly double the pay of a buck private (and the private is just one of your sons or the husbands of your daughters); and when the men who had been in the service a year received the automatic increase in pay of \$10 per month, these patriotic landlords raised the already exorbitant rentals by another \$3 per week! The mills of the gods and government grind too slow.

From observation in regions of army

MASONIC CRAFTSMAN

camps, this observer recommends definitely *against* women dependent upon their own efforts to eke out an enlisted man's pay migrating to the vicinity of the army camps.

At the Masonic Service Center here in Jacksonville the picture is pleasanter. For here we cater to the feeling of relaxation, and the men are at their ease in a pleasant and cordial atmosphere, with games, music, and writing facilities. Many a letter cheers the home folks that might never have been written but for the facilities of the Center.—*F. E. Hartwell, Burlington Lodge No. 100, Vermont.*

MASONIC ACTIVITIES IN CUBA

More than 160 members of the grand lodge of Cuba met on March 22nd and elected Lt. Col. Gonzalo Garcia Pedroso grand master for the year 1942-43. He had served the grand lodge in this capacity before. Dr. Constantino Pais was re-elected grand secretary and José A. Fernandez is the grand treasurer.

The grand lodge honored President Franklin D. Roosevelt with a motion that he be known as "Meritorious or Worthy Mason." A parchment embodying the resolution will be presented to the President at the first available opportunity.

The grand lodge also elected seven new magistrates to serve on the Supreme Court of Masonic Justice, a Cuban institution not found in any of the grand jurisdictions of the United States. Those elected were José Gárate Bru, Francisco Boudet, Dr. Miguel A. Navarrete, Dr. Rufino Pérez Landa, Dr. Enrique Rubio Linares, Dr. Félix Lené Armenteros and Miguel J. Gutiérrez Berenguer.

The day following the grand lodge meeting, the Civic Military Institute of Cuba, which was founded by President Fulgencio Batista, honored the grand lodge with a luncheon and review. The cadets paraded for the Masonic guests and Rubén Aario Rodriguez, Undersecretary of Education in Cuba, welcomed the grand lodge members both as a government official and a brother Mason.

On March 21st, another Cuban Masonic event of interest took place when the 5th anniversary of the founding of the Daughters of Acacia No. 1 was observed in the auditorium of the Havana Scottish Rite Temple. Senora Esperanza Nuñez, president, presided.

MASONIC CENTERS

Masonic Centers for the armed forces are located in

Columbia, South Carolina
Jacksonville, Florida
Anniston, Alabama
Alexandria, Louisiana

Rolla, Missouri
Lawton, Oklahoma
Newport, Rhode Island
Jamestown Island, Rhode Island
Portland, Maine.
Centers are in process of establishment at:

Columbus, Georgia
Neasho, Missouri
Trenton, New Jersey
Washington, D.C.

TWO LETTERS — BOTH GOOD
GRAND ENCAMPMENT OF KNIGHTS
TEMPLAR
OF THE UNITED STATES OF AMERICA
Carl H. Claudy, Executive Sec'y
Masonic Service Ass'n of U.S.A.
Washington, D.C.

Dear Brother Claudy:

Enclosed you will find a check for \$1,000 from the Grand Encampment of the Knights Templar of the U.S.A., as an expression of their whole-hearted approval and support in the wonderful work which the Masonic Service Association is doing for the men in the armed forces of the United States.

In making this contribution to your organization we hope that you will feel that it expresses our confidence in, and our sincere appreciation of your splendid efforts in behalf of our Masonic brethren who have been called into the service of our country.

With every good wish for your continued success I am

Cordially and Fraternally,
HARRY G. POLLARD,
Grand Master

January 27, 1942.

THE MASONIC
SERVICE ASSOCIATION
OF THE UNITED STATES
WASHINGTON, D.C.

Harry Gilmore Pollard
Lowell, Massachusetts
Most Eminent Sir:

Never was I more proud of being a Knight Templar than on receipt of the check for \$1000 from the Grand Encampment to aid this Association in its work for the armed forces of the nation.

Your generosity will have an effect even greater than the expenditure of the money in welfare efforts, in the inspiration it, and your heartening letter, will be to all Masons, wheresoever dispersed.

On behalf of the Member Grand Lodges of the organization, and its Executive Commission, I offer you grateful thanks.

Sincerely and fraternally,
CARL H. CLAUDY,
Executive Secretary.

January 29, 1942.

LOUISIANA

The Grand Lodge of Louisiana, at its annual communication in New Orleans

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in February, voted to become a member of The Masonic Service Association.

This is the culmination of a desire repeatedly expressed by Louisiana Masonic leaders; grand masters have recommended the action for several years. Only a difficult problem of temple financing, apparently, kept Louisiana from joining years ago.

Now she has joined, and her sister grand lodges will exult in the fact that Louisiana, in which four great camps are served by the Masonic service center at Alexandria, has become a member of the Association, their servant and agent in bringing Freemasonry to the men in the armed forces.

Nearly 21,000 brethren, 247 lodges, the influence of this grand lodge will be great and helpful, as it is encouraging, in the Masonic welfare work for soldiers and sailors.

TO THE ANCIENT CRAFT MASON

Are you a Master Mason? Have you ever paused to think that something is lacking in your search for Masonic knowledge?

Have you ever had visions of becoming a member of a world-wide brotherhood?

Do you wish to widen your vision of things Masonic? Wouldn't you be interested in those Masonic traditions which cluster about our fraternity?

Then, let us call your attention to Royal Arch Masonry.

Once there was a time when all of what is now known as Masonry was contained within what we know as the lodge. Then came a time when because of certain innovations there came a separation. But all this time the Mother Grand Lodge maintained that:

"Ancient Craft Masonry consists of three degrees and no more, namely, those of Entered Apprentice, Fellow Craft, and Master Mason, including the Holy Royal Arch."

Thus, Royal Arch Masonry was set out by the Mother Grand Lodge as something to be attained by those who were interested in the ritual and philosophy of Masonry. So it has been to this day, that Royal Arch Masonry has been sought for by the Masonic student, the ritualist, and even those to whom only the ancient traditions might appeal.

Whether you be student, ritualist, philosopher, or just a member, there is something in Royal Arch Masonry which will appeal to your interest and which will grow in your estimation the longer you study it and work with it.

Just what is Royal Arch Masonry? This is a reasonable question and deserves an answer. It is, in brief, a series of Masonic degrees built upon the degrees of the lodge and calculated to serve as a capstone to your Masonic knowledge. If

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you have been a student of the philosophy of the lodge, you will know that it deals with the material, or physical side of man. Royal Arch Masonry is distinct from the lodge in that it deals with the spiritual side of man. And what more could be of interest to man than his spiritual side? This is well brought out in the beautiful and ancient ritual of the Royal Arch which is the last of the chapter degrees.

Preparing the mind for the spiritual enlightenment of the Royal Arch, the candidate receives three other degrees, known as the Mark Master, Past Master, Most Excellent Master. In each of these degrees you will be taught some simple and homely virtues, much neglected in the modern life of the day. The degree of Mark Master deals with some interesting traditions of the old Solomonic Temple; it is intensely personal in its application and is most popular with chapter Masons. This is followed by the degree of Past Master, a degree which was once conferred only upon Masters of lodges, and this procedure still holds true in many jurisdictions to this day. The degree teaches that those who govern must be properly instructed, and it proceeds to give such instruction as is now required. The degree is followed by the degree of Most Excellent Master, held by many of our foremost Masons as the most spectacular degree in all Masonry, when conferred in full and ample form.

Missouri Masons recall with pride the conferring of the degree in old Convention Hall in Kansas City in 1922, at which time more than a thousand candidates received the degree in the presence of nine thousand members, while an orchestra of one hundred pieces played appropriate music, and a chorus of two hundred voices rendered the ritualistic music of the degree. It is the only degree in all Masonry which deals with the climax of the Temple.

And then, as an additional climax, there comes the degree of Royal Arch Mason, known to Masons throughout the entire civilized world for its beauty and the character of its ancient traditions. It has as its basis, the story of Home, a story which never becomes tiresome and which is as old as the beginnings of Man. What a fine foundation for a degree, the story of Love for Homeland and the return to our boyhood days. The Holy Bible is made to live anew; here you may see, passing in review, Zerubbabel, the Jewish Prince; Joshua, the High Priest of Israel; Hagai, the Prophet; and a host of others. In preceding degrees, you will see Solomon, mightiest King over Israel, Hiram, his neighbor and ally of Tyre. The tales taught at mother's knee will be relived and you will leave the chapter hall with a finer appreciation of the virtues of those who gave to the world a monotheistic God.

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mania, Turkey, Victoria, Western Australia, Jamaica, St. Thomas, Cuba, Isle of Pines, Trinidad, Argentine, British Guiana, Uruguay, and Peru.

There are other features of membership of which it is necessary that we speak.

You will be required to learn no catechisms or lectures.

You will find no levity in the degrees. Royal Arch Masonry is dignified and serious.

You may receive the degrees at times which will suit your convenience.

You may petition any chapter in your vicinity. If you live in the city you will find several excellent chapters from which you may choose. Find one in which you think you will feel at home.

You will find the fees for the degrees to be much below what you would pay for other Masonic degrees. Annual dues too will be small. Both depend upon the amount of charitable, fraternal and social work carried on by the chapter you may join.

But, irrespective of whether you may join a large or small chapter, you are entitled to all of the privileges which go with this world wide organization for Royal Arch Masonry does not distinguish between its membership.

Finally, we may add, you will have opportunity for Royal Arch advancement, for Royal Arch honors are open to all. As a member you have rights which include a vote in the election of your chapter officers. When you become an officer you have a right to vote in the Grand Chapter. Royal Arch Masonry is truly democratic, and in this democracy and fellowship we invite you to share.

Life should be fortified by many friendships. Where is such spirit more liable to be fostered than in the halls of Freemasonry, and especially in the halls of Royal Arch Masonry?

MASONRY IN OLD RUSSIA

According to Findel, Freemasonry found its way into Russia as early as 1731. Captain John Phillips is mentioned, in 1738, as Provincial Grand Master, under the Grand Lodge of England, and General Bro. J. Keith succeeded him, in 1741, though it is said that as early as 1732-4 the latter presided over a lodge in St. Petersburg. At first the meetings were, in all probability, held very secretly, for the earliest existing lodge is fixed in 1750, when the Lodge of Silence was worked in St. Petersburg, and that of the North Star was erected. During the reign of the Empress Elizabeth the Craft became more in vogue, though the greatest secrecy was still observed. The Emperor Peter III is said to have presented a house to the Lodge of Constancy, and even to have conducted the Masonic work at Oranienbaum. In 1765,

the Melesino Rite, consisting of seven degrees, and so named after Melesino, a Greek by birth, and Lieutenant-General in the Imperial army, flourished. The degrees were, besides the three of the English system, (4) the Dark Vault; (5) the Scotch Master and Knight's Degree; (6) the Philosopher's Degree; and (7) the Grand Priest or the Spiritual Knighthood. But, according to the Freemason's Calendar of 1777 and 1778, the first regular lodge was that of Perfect Unity, constituted in St. Petersburg in 1771, most of the members being English merchants residing there. In the following year a warrant was issued by the Grand Lodge of England, appointing His Excellency John Yelagin (Senator) to be the Provincial Grand Master for the Russian Empire, the result being eminently satisfactory to the Craft. In 1783, twelve working lodges formed themselves into a Grand National Lodge, Bro. Yelagin being the Grand Master. Under Bro. Von Reichel's guidance the lodges adopted the Swedish system. In 1790 matters changed for the worse. Divisions arose in the lodges, things outside assumed a very threatening aspect, the Empress Catharine giving it to be understood by those around her that she did not approve of Masonic meetings. The majority of the lodges were accordingly closed, though the Apollo, in St. Petersburg, worked on silently till 1797, and afterwards assembled its members twice a year on the feast of St. John and on the anniversary of its erection. The lodge afterwards known as the "Crowned Pelican" also held meetings of its members, but without working regularly. Paul I, before he ascended the throne, had shown a favourable inclination towards Masonry, but the lodges remained closed notwithstanding, until more favourable circumstances seemed to justify their being opened; but, contrary to expectation, a prohibition was, some time after, issued against the Craft. This prohibition, as against all secret societies, was renewed when Alexander I became Emperor in 1801. In 1807, application having been first made in the proper quarter, the lodge of the Pelican was opened, and so rapidly did the members increase in numbers that they separated into three lodges, namely, "The Crowned Pelican," the "Elizabeth, the Patronage of Virtue," and the "Peter, Patron of Truth," the operations being carried on in Russian, French and German.

In the Autumn of 1808, the Directory Lodge "Wladimir, the Maintainer of Order," in St. Petersburg (Swedish Rite) began to work and soon after, two new lodges working under French warrants were ordered at the instigation of the Government to join this Directory Lodge, Bro. Bober, a Privy Councillor being the Grand Master from 1811 to

1814, and after him, Prince Muskin Puschkin. In consequence of dissensions arising, owing, it is believed, to the dissimilarity of the two Rites, two Grand Lodges, with the approval of the Government, were constituted, namely the Astra in St. Petersburg, and a Provincial Lodge, which remained faithful to the Swedish Rite. According to Polick, there were 23 lodges under the Grand Lodge of Astra, while only eleven worked under the Provincial Lodge. In spite of further troubles, Freemasonry continued to advance rapidly in prosperity, when in the month of August, 1822, a decree was issued that all Freemason lodges should be closed, and no others be constituted. Great as was the grief at the issue of this mandate, it was faithfully observed by our Russian brethren. —*The Freemason's Chronicle*.

MASONRY AND THE FUTURE
All institutions function in a community only as long as that institution is useful to society and performs some useful work. For the past two hundred years, as a speculative art, and perhaps for some centuries before that, as an operative art, Masonry has certainly performed a useful purpose in the well-being of society.

Giovannattista Cico's theory, that all

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[May, 1942]

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countries as well as institutions reach a zenith about 250 years after their birth and then gradually decline, applies to the

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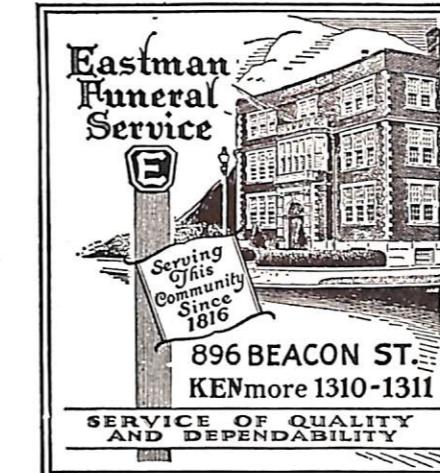
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MASONIC CRAFTSMAN

Craft as well as every other institution. A necessary impetus must be given to recommence a new era and under the present conditions the Craft has the opportunity of promulgating those principles which will have a much-needed effort on the social life of the community and give that fresh impetus.

After the present world upheaval, there will be a new era, and many of our institutions now existing will pass away. Readjustments are inevitable and, as Freemasons, it is obviously a duty to inquire how the Craft can function in the new ideology.

The members must face the future calmly and critically, and both individually and collectively play a part in demonstrating that Masonry, dedicated as it is to fundamental principles of truth, liberty and justice, is a necessary institution.

There are vast opportunities for the leaders of the Craft, as well as the individual members, to assist in leading this troubled world through to a new and better understanding of the dignity and freedom of man—the common man of the world—who is the true aristocrat of history.

The practice of the various social virtues outlined in the principles of the Craft, which true brotherhood represents, must be used as a force in the development of good citizenship. The cultural life of its members must be carried into effect and through the brethren to the world at large. If this work be well done, and the principles carried from the lodge room to the daily lives of its votaries, it will certainly crown the Craft as the greatest institution in history.—*New South Wales Freemason (Australia)*.

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age—tomorrow won't be the same as yesterday.

It was a smart husband who bought his wife such exquisite china that she wouldn't let him dry the dishes.

DIFFERENT EFFECT

She (as they passed the church) "Aren't those chimes beautiful? Such harmony! So inspiring! They thrill me."

Husband: "You'll have to speak louder. Those damned bells are making such a racket I can't hear a word you say."

TWO MINDS . . .

Mrs. O'Jaw—I had the most terrible scare last night. I heard a noise in the middle of the night and turned on the light. There, sticking out from beneath the bed, was a pair of man's legs.

Mrs. O'Pin—Was it a burglar?

Mrs. O'Jaw—O, no; it was my husband. He heard the noise first.

SOLILOQUY

"The night has a thousand eyes,
And the day but one;
Yet the light of the bright world dies
With the dying sun.

"The mind has a thousand eyes,
And the heart but one;
Yet the light of a whole life dies
When love is done."

HIS TURN

Two cyclists pulled up for the night at a hotel.

"Well, I think," said the host, "that you'll have a comfortable night. It's a feather bed."

At 2 o'clock in the morning one of the cyclists roused his companion.

"Change places with me, Dick," he groaned; "it's my turn to lie on the feather."

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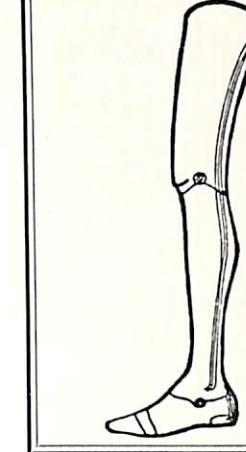
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"Top O' The Morning."[Like the Akhoond of Swat of illustrious memory there actually is a province in the Far East named Wong, and its titular head is named the Bong.]—
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